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ing of a vast subject within narrow limits (the faults of omission), this work is charmingly simple, direct, and comprehensive. The reader is not led into troublesome mazes of speculation, nor is he asked to skate on the thin ice of preconceived notions; the work must therefore prove a boon to schools and to the general public, which have too long been at the mercy of the hobby-rider and the sensation-monger. It is conservative and refreshingly healthy in tone throughout. The publishers will be fortunate if the other volumes of the composite work to which this one belongs reach an equal standard of excellence.

W. H. HOLMES

*An Outline of the Theory of Organic Evolution, with a Description of some of the Phenomena which it Explains.* By MAYNARD M. METCALF. New York: The Macmillan Company. 1904. 8°, xxii, 204 pages, illustrated.

This book, as the author says, is not intended for biologists, but for laymen, and especially for such as are somewhat young either in years or in science. But many a biologist could doubtless refresh his memory, dimmed by long special researches, by scanning its attractive pages, and especially its profuse and well-selected illustrations. It covers the entire field of organic nature, and the examples are drawn as well from plants as from animals. The author, although he says that he believes "that all nature is controlled by an intelligent Providence," is a thoroughgoing evolutionist. He is also open-minded, and accepts all the evidence from whatever source. For example, he gives some excellent illustrations of sexual selection, which some eminent evolutionists affect to discredit.

If the book were exclusively devoted to biology in the narrower sense of dealing with plants and the lower animals, it could not be expected that the *American Anthropologist* would give space to it, however meritorious, but the author has not stopped with animals in the ordinary sense. He has devoted a chapter to the evolution of man. In this he says:

"Study of human anatomy shows mankind to be probably a single species, belonging to the *Primates*, a group of the *Mammalia*, including, besides man, the lemurs and the apes and monkeys of the eastern and western hemispheres. Man is most related to the *Simiidæ*, the tailless apes of Asia and Africa, including the gibbon, the orang, the chimpanzee, and the gorilla. It is usual to place humankind in a distinct family of *Primates*, *Hominidæ*. It is now the general consensus of opinion that we should recognize but a single species and distinguish as subspecies the several races of men."

In support of these views he gives the well-known figures of Huxley showing the skeletons of man and the four anthropoid apes, and also the remarkable series of embryos arranged by Haeckel to show the phylogeny and ontogeny of man. This series first appeared in Haeckel's *Anthropogenie*, 1874, pl. v. It has been copied many times, and our author, who does not seem to be acquainted with Haeckel's work, borrowed it from Romanes (*Darwin and after Darwin*, pp. 152-153).

The general reflections in which the author indulges growing out of these and other facts adduced in favor of human evolution, show a strong coördinating power and a broad view of his subject. The rôle of the higher mind is clearly grasped, and its bearing on the future of evolution, both favorable and unfavorable, is well set forth. Perhaps he somewhat exaggerates the tendency of civilization to preserve the biologically unfit, but he may be pardoned, for this is a favorite theme of modern biological philosophers, many of whom are so carried away by it that they lose all sense of perspective and become wholly pessimistic. Not so our author, although he sounds the note of warning. But he sees, as many do not, that intelligence exempts mankind for the most part from the principle of selection, and enables him to control and transform his environment, instead of being controlled and transformed by it. "We can," he says "to a considerable extent, control our own evolution. The lower animals cannot do so. They lack the intelligence which gives us this power." But he seems to share with Galton, Ribot, and others the faith that whatever progress is to be brought about through intelligence must consist in some sort of rational stirpiculture or "eugenics," and be exclusively physiological. The idea of a strictly social evolution, as distinguished from biological evolution, seems to be outside the range of his studies.

LESTER F. WARD.

*An Introduction to the Theory of Mental and Social Measurements.* By EDWARD L. THORNDIKE. New York: The Science Press. 1904. 8°, xii, 210 pages.

The author claims this book to be a statement of the first principles and rules of procedure in the treatment of statistical data, to serve as a handbook for the students of all sciences using statistical material. Yet it is obvious, on looking into the special methods discussed, that the treatise is expressly for the students of education and psychology. The apparent design of the work is to present methods of procedure based on mathematical conceptions with the mathematics left out, the author himself being fully conscious of the awkwardness of his position. Since methods